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For the Boston Recorder.

KEENE CHURCH.
For twenty years, Israel had been graciously oppressed by "Jahin, king of Canaan," that reigned in Hazor. These villages were desolated; the public roads could not be passed in safety; travelers went in jeopardy; weapons of defiance were not permitted; "was there a shield or spear among forty thousand in Israel?"

Deliverance, long delayed, at length arrived. It came in the person of Deborah, a prophetess, and Barak, the son of Abimelech. The former was judge in Israel at the time, and dwelt under a palm-tree, between Bethel and Bethsan, in Mount Ephraim. The oppressor of their nation was fierce, and sought to bring forth to meet him "a hundred chariots of iron." Barak, at the direction of Deborah, collected ten thousand men, and assembled them upon Mount Tabor; and Sisera, the general of Jahin, accompanied with a terrific host, on the plain below. The two armies being thus situated, the prophetess gives the word of command to Barak:—"Up, for this is the day in which the Lord hath delivered Sisera into thine hands; the Lord is not with thee, but with me." Barak's army, led by Barak, descended to battle, and never was a victory more complete than was then gained by them. The hosts of the enemy were routed and slain. "There was not a man left," but the commander, who "lighted down out of his chariot and fled away on his feet." In so doing he came to an end more dishonorable than he would have met with falling by the sword; for having sought safety in the tent of Jael, the wife of Heber, the Kenite, he there died an inglorious death. "He, that had thought to have destroyed Israel by his many iron chariots, is himself destroyed by an iron nail." The event fulfilled the prediction of the prophetess; "for the Lord shall still flourish out of the hand of a woman."

So great a victory might well be celebrated, and so success was justly attributed to the Almighty, his name should receive the highest praise. There is divinely recorded the triumphal march, prepared and sung on a commemorative occasion. It is one of the best examples of Hebrew poetry. The following is a specimen: "Hear, O ye kings, give ear, O ye princes; I, even I, will sing unto the Lord, I will sing praise to the Lord God of Israel." They fought from heaven, the stars in their courses fought against Sisera. The time of his death was then appointed, when the river Pishon carried him away.

And the estimated strain of that song we had a gloomy episode in these words: "Came ye hither, said the angel of the Lord, come ye hither the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." A terrible anathema is here denounced—no place procure for itself a curse, while all around blessings are secured. Of Meron we have no other account than what is here given. It was desolated in the midst of the battle scene, and the people, had they been disposed, might have afforded material aid in the struggle. Not large enough to have gained prominence, it was yet of sufficient importance to merit and receive divine retribution for neglecting duty. Gail there must have been very great, for the denunciation is terrific; being not the expression of human anger, but the righteous retribution of Jehovah. No community can escape deserved judgments on account of its inattention.

It is large enough to see, it is to suffer. Mark the occasion of the curse: "Because they came not up to the help of the Lord, to the help of the Lord against the mighty." Does the omnipotent God need assistance? Is he dependent on creatures? Will he fail in the accomplishment of certain purposes, if he comes not up to his help? To all such vain queries, pronounced in an unqualified form, the reply is an absolute negative. But there is another aspect to these inquiries. Omnipotence will not indeed be hindered by a withholding of human help, for God can do what he pleases. Yet many plans, having in view the good of society, are so framed that those to be benefited can themselves co-operate with the Almighty, and others too so immediately responsive, may be instrumental in meeting their fellow men. The question is not whether God is able to do without man's efforts; and it is simply whether he requires the creature to act with him. Israel's victory was complete without the help of Meron; still the curse upon the latter was, it is presumed, as great as though their not co-operating had occasioned a defeat in the army of their brethren. Does not the sacred narrative unequivocally teach that the more neglect to engage in conflict with the oppressor, was the occasion of the anathema? It is not hinted that they joined with Jahin. Neutrality was their sin, and verily we are shown that it is so. Perhaps the inhabitants of Meron at the last can be said to have, as we say, not more as to attempt anything. Ah, they were numerous enough, and possessed of sufficient power to be aided by God. What authority had they for declining assistance and strength? It was their duty, the result plainly shows, to have gone out in the name of the Lord, to meet the enemy. Was not the history of their nation a record of merciful interpositions? Had Meron been heard of the driving of Jordan and the destruction of Jericho? Could they have been unaided respecting the woodmen the God had recently wrought for them? We may infer that they came out to the help of the Lord, to the help of the Lord against the mighty, because they were clothed

in the better for the hand of the church. The worst, all ye associations, claiming the privileges of Zion's citizens, let ye fail to come up to the help of the Lord. Remember the curse upon Meron and awake to duty lest it fall upon you, and elsewhere there abide.

THE DIVINE LOCATION OF MERON.
There are many internal evidences in the five books of Moses to prove their authenticity and inspired. It would be easy to show that these records contain a most harmonious account of the ungrateful, rebellious and perverse spirit constantly manifested by the Israelites. National pride would never have admitted them to be true, without the most overwhelming conviction of their truth. With the same impartiality manifested in recording the sins of his nation, Moses records the identity of his own brother and the impiety of his sister. Nor does he spare himself. He records his own "unbelief before the burning bush, and his pride and arrogance at the waters of Meribah, for which, according to his own account, he was excluded from the promised land. Had he not been an impartial writer, guided by pure motives, he would not have published these things tending to his own dishonor. When the Lord threatened to destroy all Israel, and offered to make of Meron a great nation, he manifested the purest and most disinterested feelings. Nor did he raise any of his children to places of honor and trust in the nation. How different this conduct from the usual course of unscrupulous nations. Many of the facts related in the Pentateuch are found mixed with fables in the earliest traditions of eastern nations. These traditions corroborate the Mosaic history of creation, of the fall, and of the deluge. The Scriptures account of these subjects is the only rational and consistent one which can be found.

The Mosaic Law has the broad seal of Heaven affixed to it. Though brief, it is accordingly broad and comprehensive. It embraces a whole code of laws for our government as rational moral agents, accountable to God. It begins with our duty to God, and ends with our duty to man. It lays the foundation of religion deep in the heart, and enjoins that outward acts of obedience should spring from inward holy affections. Its claims are high and worthy of Jehovah, and such claims as the "Searcher of hearts" can accept. The extent and spirituality of the Mosaic Law, incontrovertibly prove its divine origin, and this Moses wrote under the influence of plenary inspiration, or such influence of the Holy Spirit as to write nothing but truth.

All the prophecies contained in the Pentateuch which have received fulfillment in past ages, or which are now fulfilling, prove the truth inspired. For only Jehovah, or those whom he reveals them, can foretell future events. From the many prophecies of Moses, I will select only two, and these predictions which are now fulfilling. To Hagar it was revealed that the descendants of Ishmael should dwell in the desolation of the land, notwithstanding their hands should be

against every man, and every man's hand against his neighbor. The wandering Arabs, who from time immemorial, except to carry their flocks, have lived by plunder, are undoubtedly the posterity of Ishmael, and they have been opposed by all other nations, but have never been exterminated. Perhaps the patriarchal State of Ishmael had a common origin with the Arabs.

Moses prophesied that when the Israelites should no longer permit in rebellion against God as to repent his forbearance, their land would be desolated and they should be scattered and become a by-word and a hissing among the nations where they should be dispersed. Who that knows the present degraded state of the Jews, can doubt that they are now experiencing the fulfillment of these predictions? The blood which their ancestors impressed on their own heads and on their children's, shed up the measure of their iniquity, and drew down the frowns of an angry God upon them. The present fulfillment of prophecies written more than 3000 years since, give moral demonstration that Moses was inspired to pen the first of the sacred canons of Scripture. His writings are much quoted in the New Testament, and everywhere adduced as inspired writings. Why, therefore, is the language so strong to say, "we know that God spoke to Moses?"

In the light of this train of reasoning, we may remark, if Moses were truly inspired, there were wise purposes to be answered by all the rites and ceremonies of the Levitical law. However unnecessary or absurd they may be represented by the infidel, whether he be an open or a covert infidel, the Christian can trust in such types and shadows of the gospel dispensation. Viewed as the prophecies of better things; viewed as pointing to the priesthood, the atonement and intercession of Christ; they assume a high degree of importance, and excite a lively interest in the considerate mind. Many of the prohibitions of the Levitical law were opposed to the idolatrous rites of the pagans around them. A knowledge of such eastern idolatrous customs tends to aid in understanding many parts of the Mosaic dispensation which are otherwise unintelligible. One single oriental custom will be introduced to illustrate this remark. The idolatrous accounts about Israel were accounted, immediately after the harvest, to kill a kid, and in the milk of its dam, and sprinkle their fields with this oblation in honor of their favorite goddess, Ceres. This, it was reported, would secure her favor, and render their fields fruitful. It was this idolatrous custom which the divine prohibition was designed to persuade Israel against by command. "Thou shalt not seethe a kid in its mother's milk." The more thoroughly we become acquainted with the ancient dispensation, and with the ceremonies under which it was given, the more we shall learn of divine wisdom and goodness in it.

JUDGE JEFFREYS TRIAL OF BAKER.
(From Mr. Manning's History of England.)
He (Jeffreys) was a man of quick and vigorous parts, but constitutionally prone to intolerance and the angry passions. When just emerging from boyhood, he had risen into pre-eminence at the Old Bailey bar, where advocates have always and will always be long unknown in Westminster Hall. Here during many years his chief business was to examine and cross-examine the most hardened criminals of a great capital. Daily confound with penitents and sinners, and receive from the most desperate and unrepentant, the most unbecomingly abusive and insolent language, he acquired a habit of harshness and severity, which he carried into his judicial career. The prosecution of his duties, and the vulgar expressions of contempt and derision which composed his vocabulary could hardly have been revealed in the domestic circle of his home. His domestic life was a scene of domestic peace and domestic affection. But these domestic affections (for such he seems to have thought them) had improved to such a degree, that there were few who, in his paroxysms of rage, could see or hear him without emotion. In his domestic life, and in his judicial career, he was a man of high and noble character. His domestic life was a scene of domestic peace and domestic affection. But these domestic affections (for such he seems to have thought them) had improved to such a degree, that there were few who, in his paroxysms of rage, could see or hear him without emotion. In his domestic life, and in his judicial career, he was a man of high and noble character.

her of ship-loads of iron, sent from this nation to Africa, exceeds the number of missionaries sent out. We must be more vigorous in our efforts to bless Africa, if we would save her inhabitants from a fatal error, than that which has overtaken our Indians.

CHRISTIAN BELLINGER.
Serra Leone is a very important field. Here are collected some 40,000 (in the whole colony) gathered from many and distant nations, speaking about thirty languages. Now if they can be instructed, converted and sent back, to tell their neighbors and friends what great things the Lord has done for them, with the Bible in their hands, who can estimate the good that may be accomplished? There are interesting instances of the application of Phoenician to the various languages, that the gospel may speedily be read in their own tongues. Some are much interested in the enterprise.

Free Town contains from fourteen to sixteen thousand souls, and the population is constantly increased by hundreds in day boats. Last week, four hundred and ninety were brought in at once. I went on board and saw them; and such another sight I never saw. The deck completely covered with men, women, and children in a state of nudity. Many young girls and boys, and many mothers! "Between decks" were two or three hundred in a most dreadful condition. The space could not have been more than two feet and a half—so that a man could not sit up straight! It was a sickening sight.

In this place is a great variety of many countries, rich and poor, dandies and clowns, the gay, and "model artists." There is almost every grade and degree of clothing, from nudity to the most extravagant style. The view of the city from the mountain is delightful. There is a great city in America that will compare with some streets in Free Town for trade, crowd, and bustle; and yet we see no lighting. The market is a sight I cannot begin to describe. Many of the things you know, such as yams, cassava, mangoes, oranges, &c. Many women come from 3 to 6, 8, 10 and 14 miles daily, with their produce on their heads; and some, in addition, bring a child on their backs. Nearly everything is sold on credit, and the people are not prepared to see what an immense load they will carry.

The trial of Baxter, the celebrated Nonconformist, upon an admirable specimen of the fashion in which a criminal case was conducted under these respectable auspices in the year 1805.

When the trial came on, a crowd of those who loved and honored Baxter filled the court and the galleries. Two Whig barristers of great note, Follett and Walling, appeared for the defendant. Follett had scarce begun his address to the jury, when the Chief Justice broke forth: "Follett, know your well, I will not sit upon you. You are the partner of the nation. This is an old rogue, a scheming knave, a hypocritical rascal. He hates the Liturgy. He would have nothing but long-winded cant without back;" and then his lordship turned up his eyes, clasped his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter's style of praying: "Lord, we are thy people, thy peculiar people, thy dear people." Follett gently reminded the court that his late Majesty had thought Baxter deserving of a high opinion of the whole city.

Baxter himself attempted to put in a word; but the Chief Justice drowned all expostulation in a torrent of ribaldry and invective, mingled with scraps of Hebrew. "My lord," said the old man, "I have been much abused by detractors for speaking respectfully of bishops." "Baxter for bishop," cried the judge; "that's a merry conceit indeed. I know what you mean by bishops; rascals like yourself, Kidderminster bishops, fastidious, meddling Presbyterians." Again Baxter essayed to speak, and again Jeffrey interrupted him. "Baxter for bishop," cried the judge; "that's a merry conceit indeed. I know what you mean by bishops; rascals like yourself, Kidderminster bishops, fastidious, meddling Presbyterians." Again Baxter essayed to speak, and again Jeffrey interrupted him. "Baxter for bishop," cried the judge; "that's a merry conceit indeed. I know what you mean by bishops; rascals like yourself, Kidderminster bishops, fastidious, meddling Presbyterians." 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